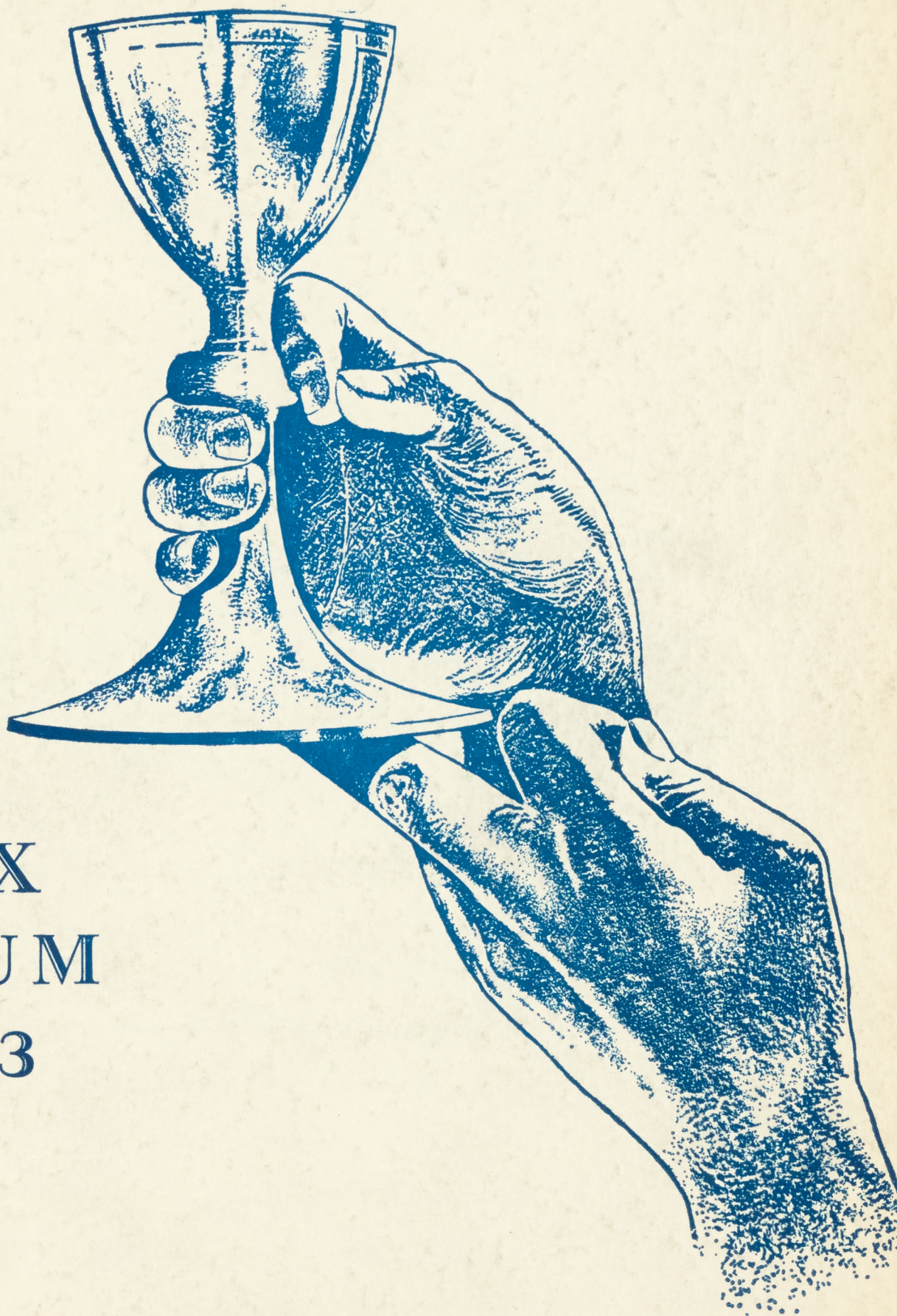


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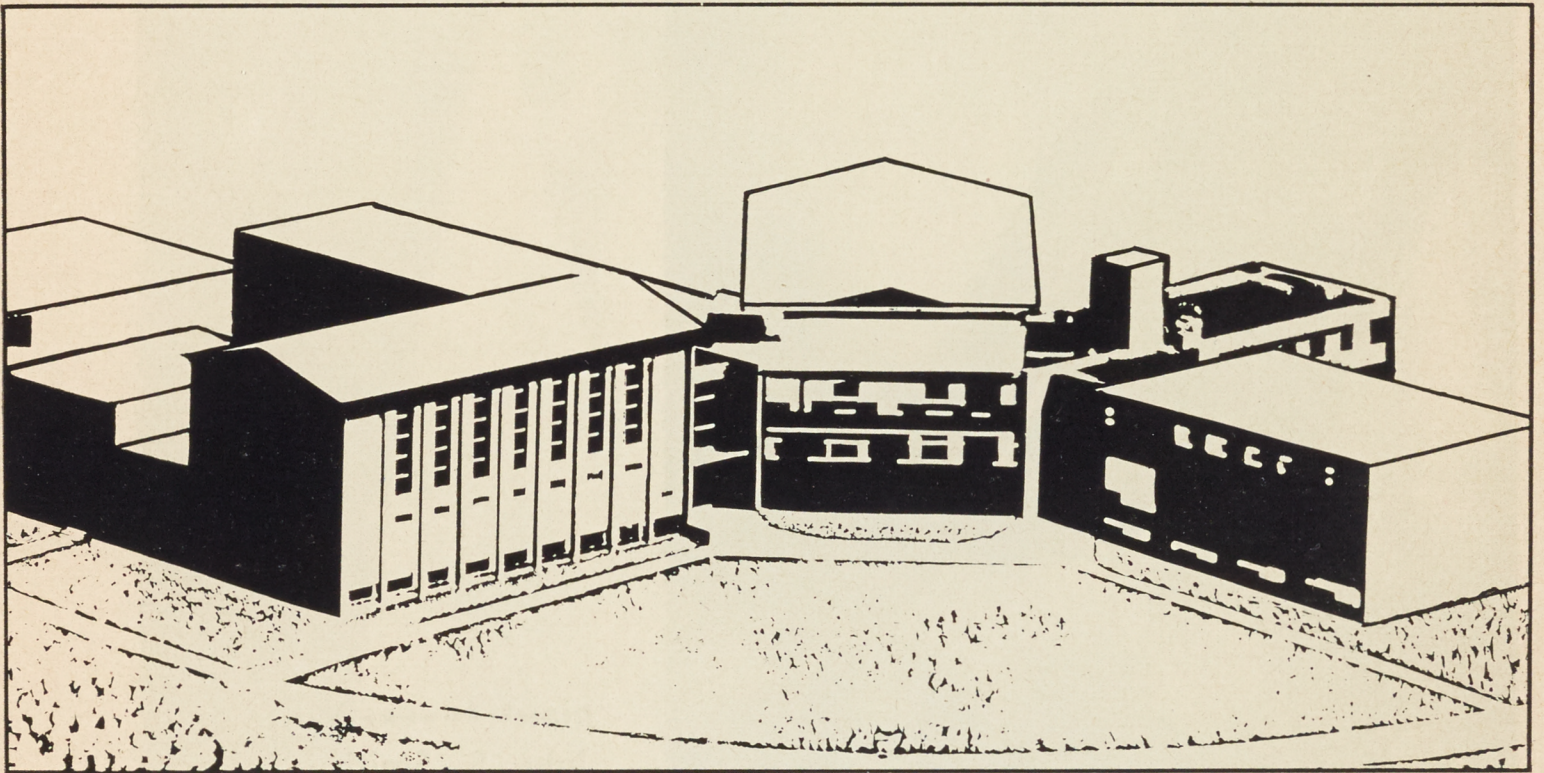
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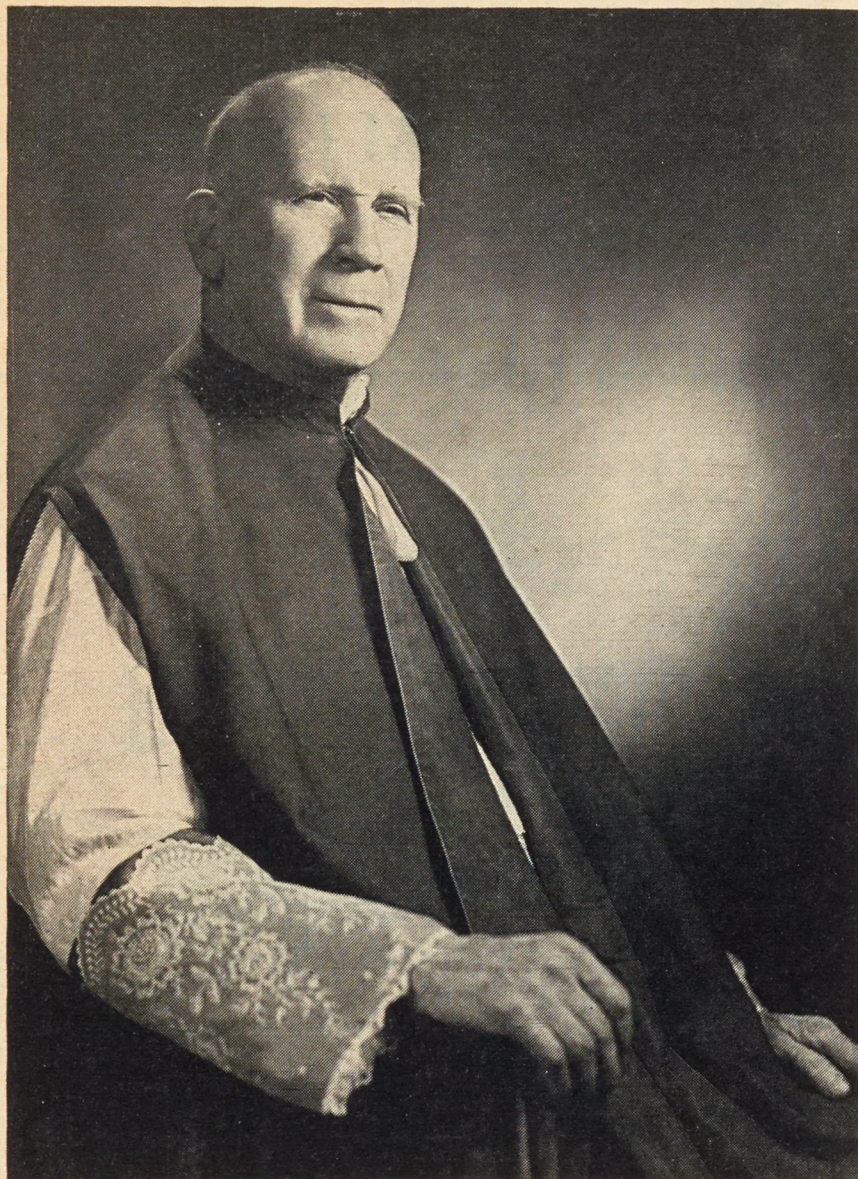
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DEDICATION



RIGHT REVEREND
John S. Smith
P.A.

The *VOX OVIUM* this year pays tribute to a priest who has been labouring for nearly half a century in God's vineyard.

Monsignor John S. Smith was born in Saint John, New Brunswick. After studies at Saint Francis Xavier University in Antigonish, Nova Scotia, he prepared for the priesthood at the Grand Seminaire in Montreal and at Saint Augustine's Seminary in Toronto.

On December 27, 1916, the late Archbishop McNeil of Toronto ordained him a priest for the Diocese of Calgary. During the first years of his priesthood, Father Smith served as an assistant at

Saint Mary's Cathedral in Calgary and at Saint Mary's Cathedral in Winnipeg and then as pastor of Saint Ann's Parish in Calgary. In 1924, he was appointed rector of Saint Mary's Cathedral, Calgary. He still actively exercises this same office.

The zeal and apostolic spirit of this priest were not unrecognized. On February 8, 1937, he was made a Domestic Prelate. And on March 31, 1960, he was named Protonotary Apostolic *ad instar*.

The *VOX* staff takes pleasure in dedicating this yearbook to a priest respected and loved by all who know him.



His Holiness Pope John XXIII



James Cardinal McGuigan, Archbishop of Toronto

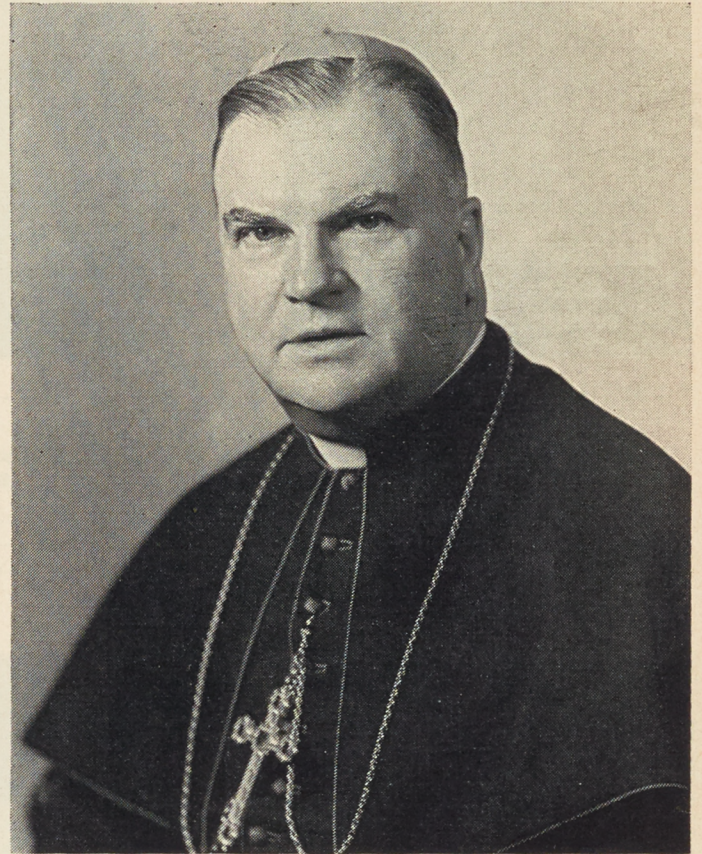


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D.D., LL.D.

**Assistant at the Pontifical Throne
Archbishop of Edmonton**



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O.M.I., D.D.

**Titular Archbishop of Silio
Coadjutor Archbishop of Edmonton**



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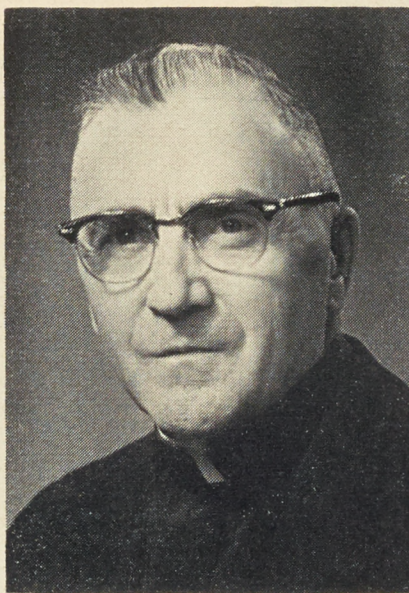
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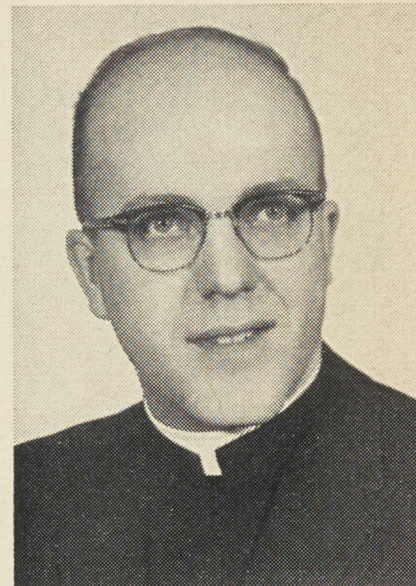
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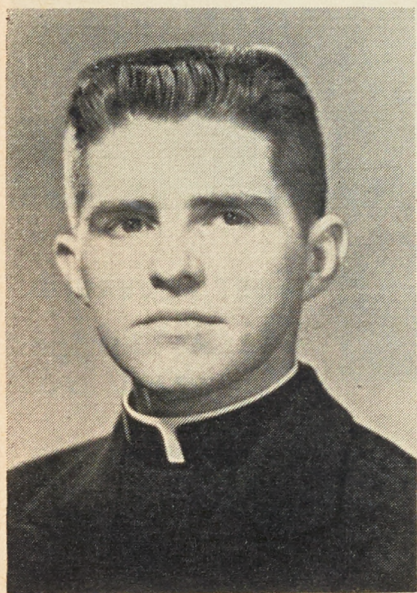
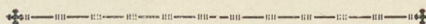
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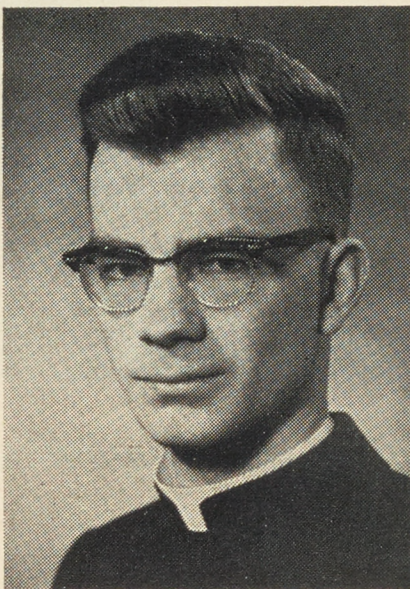
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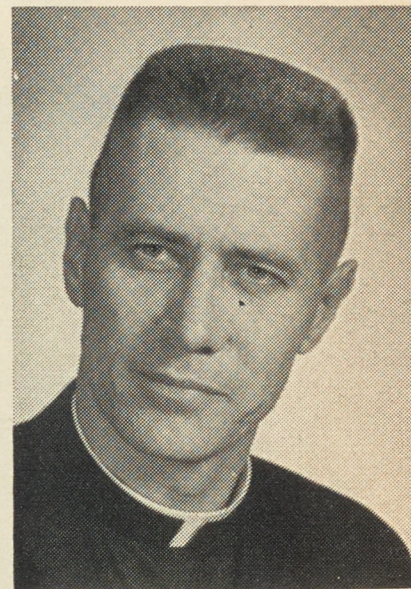
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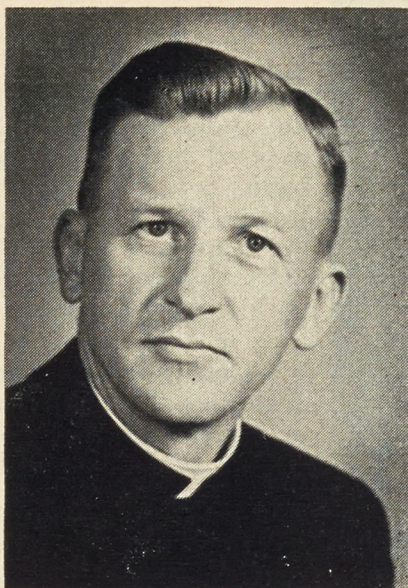
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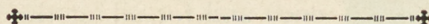
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 and Logic



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 Professor of Gregorian Chant



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 Professor of French



REV. F. E. OTTERSON
 B.A., B.Ed.
 Professor of Latin

THE DIGNITY OF THE PRIEST

It is significant that when the inspired author of the epistle to the Hebrews wished to encourage his recent converts and to confirm them in their new-found faith, he spoke to them about the priesthood, the unique priesthood of Jesus Christ. The inspired writer does not spend much time in demonstrating that Christ is a true priest. That is taken for granted, but he does supply all the elements for such a demonstration. "For every high priest is taken from among men and appointed their representative before God, to offer gifts and sacrifices for sins" (5:1). Every detail here is verified in our Lord.

Christ is truly "taken from among men" since "he had to be made like these brothers of his in every way, so that he might be merciful and faithful as their high priest before God ..." (2:17). And again, "For ours is not a high priest unable to sympathize with our weaknesses, but one who, because of his likeness to us, has been tested every way, only without sin" (4:15). Furthermore, Christ has been appointed men's representative in their dealings with God by divine election: "And nobody arrogates this honour to himself: he is called by God as indeed Aaron was. So it is with Christ; he did not confer upon himself the glory of becoming high priest; it was granted by God, who said to him, 'Thou art my Son; today I have begotten thee'; as also in another place He says, 'Thou art a priest forever, in the succession of Melchisedech'" (5: 4-6). And finally, that Christ was appointed to "offer gifts and sacrifices" is abundantly clear, for this he did "once for all when he offered up himself" (7:27). And again, "As it is, he has been revealed once and for all, at the moment when history reached its fulfilment, annulling our sins by his sacrifice" (9:26). "My meat," our Lord once said, "is to do the will of Him that sent me." It is by this will, the epistle tells us, "that we have been consecrated, through the offering of the body of Jesus Christ once and for all" (10:10).

Jesus Christ, then, is a priest, or, to be more precise, he is *the* priest. The priesthood of Christ is the only true priesthood since it envelops all others. The priesthood conferred through the sacrament of Orders is but a participation in the unique priesthood of Christ. It is unique, because in his case it is not a secondary attribute; according to the divine plan of redemption the priesthood of Christ derives from the very fact of the Incarnation itself.

A priest is an intermediary between God and men, having the double duty of offering up to God the appeals, thanksgiving, and adoration of men, and of bringing down to men the benefits and favour of God. It is this twofold movement, upwards and downwards, which constitutes worship, and it is exercised above all in that mysterious, expressive act which we call sacrifice. A sacrifice is a symbolic expression of the homage and worship that men pay to God, and at the same time an act by which God shows to men that He has heard their supplications and accepted their offerings, and that He bestows His love and friendship on them.



SUBDEACONATE

"Seven times a day I praise you."

(Ps. 118:164)

To play this role of mediator, a priest must in some way belong to both domains, the human and divine. This is true in a singular and very special way of our Lord, who is truly and completely man and, at the same time, truly and completely God. Because he is truly man, he belongs to Adam's fallen race, he is one of us, capable of being our representative. And because he is truly God, his every human act has an infinite dignity and worth. Therefore his Father cannot fail to hear him kindly, and to find his sacrifice supremely acceptable and sufficient and superabundant for the redemption and sanctification of mankind. All the sacrifices of the Old Law were but dim foreshadowings of his perfect sacrifice. All the sacrifices since then are but participations, applications, re-presentations of Calvary. And just as all the priests before Jesus Christ were priests by anticipation, as it were, to announce his coming, similarly all the priests who come after him are priests only by participation in his priesthood.

Our Lord summed up his entire mission on earth by saying that he had come that we might have life. He had come to heal the breach between God and man, to effect an *at-one-ment* between them by restoring to man the right to God's friendship and the sonship that man had lost in Adam. It was on Calvary that Christ rendered satisfaction to his Father for the sins of the world and merited the life of grace and salvation for fallen humanity.

But how were the effects of Christ's atonement to be applied to individual men? What was to be the point of contact between them and that immense reservoir of grace merited for them by Christ? Of all the possible means to this end, our Lord chose one: he established his Church which would be an instrument conjoined to himself in the application of his redemptive work to the world.

The principal purpose of the Church, as indeed of Christ himself, is not simply to preach and teach but especially to sanctify, and that function is carried on primarily through the sacrifice of the Mass and the sacraments. It is by these means, in the words of the Council of Trent, that "all true justification is either begun, increased, or restored when lost." Without Christ's priesthood there is no Mass, there are no sacraments. That is a truth which the enemies of God realize only too well. In times of stress and persecution of the Church, Christ's priests are the first to suffer. Tear down the altars, destroy the priests, stamp out the Mass and the sacraments, and the Church must collapse. For centuries they have tried to do just that. But, thanks be to God, the priesthood, the Mass and the sacraments still remain.

The priesthood of Christ is still exercised in a visible way by means of other men. Who can tell the dignity of a priest? We do not indulge in pious rhetoric when we describe the priest as "another Christ." He is another Christ in the world today because Christ acts through him. In his hands, the priest holds the totality of divine life; he can loose the torrents of divine mercy; he can make intercession for men with God at the altar of sacrifice. For this reason, Pius XII, on Feb. 6, 1940, in his



DEACONATE

"How beautiful are the feet of those who preach the gospel of peace; of those who bring glad tidings of good things."

(Rom. 10:15)



discourse to the parish priests and Lenten preachers of Rome, could speak as follows:

The sacred character of the priest, as the intermediary between God and men, is revealed, manifested and unfolded in all its dignity and at its most sublime, within the radiance of the sovereign light of his ministry, in the holy sacrifice of the Mass and in the administration of the sacraments. At the altar, at the baptismal font, in the tribunal of penance, at the eucharistic table, at the blessing of marriage, beside the sick bed, at the last agony of the dying, amongst children impatient for the future and for life, in families and schools, amid suffering or happiness, in the pulpit or in pious gatherings, everywhere from the smiles and tears of the cradle to the silence of the grave where the dead sleep and await an immortal rebirth, the priest is present; he is the minister in the hands of God, the most efficacious minister of the power and love and pardon and the redemption that has been bestowed on fallen man, to enable him to free himself from slavery and escape from the ambushes of Satan, so that he can return to his heavenly Father, as a pilgrim re-born, clothed in grace, heir to heaven, refreshed and strengthened for the journey by a heavenly bread which is more living and wholesome than the fruit of the tree of life that was planted in the earthly paradise. See how the Son of God, the Redeemer of the world, has graciously seen fit to exalt his priest for the salvation of men!

The priest is a man apart; he must be in the world but remain untouched by the spirit of the world. He possesses the powers of Christ Himself, powers that are awe-inspiring in their scope and grandeur. But all these powers have been bestowed on the priest not for his own personal benefit, but for the good and sanctification of others. His whole life is dedicated to others; it must be utterly selfless.

The good priest feels his responsibility keenly. He is sealed with the seal of God, destined first and foremost to promote Christ's redemptive action in the world. Yet, notwithstanding the frightening sublimity of his calling, the priest is a man, a man, as the epistle to the Hebrews says, encompassed with infirmity. There is nothing so heartening to a man engaged in a difficult task as the knowledge that he is not fighting alone, that he has the loyal support of others who share the same interests and aims. The faithful ought always to pray for their priests, and priests ought to pray for each other that God may grant them the grace and courage to live worthily in the vocation to which they have been called, and that their lives may reflect ever more and more the life of Christ, the great High Priest.

I cannot conclude these reflections without expressing my personal prayerful good wishes to the members of the 1963 ordination class. I join the families of these young priests in thanking God for the signal honour He has done them in calling one of their own to share the priesthood of His Son. I commend the young priests themselves to our dear Lord and to His blessed Mother. And may God grant to each of them a long, happy, fruitful, and holy life as a priest of God.

— JAMES CARDINAL MCGUIGAN

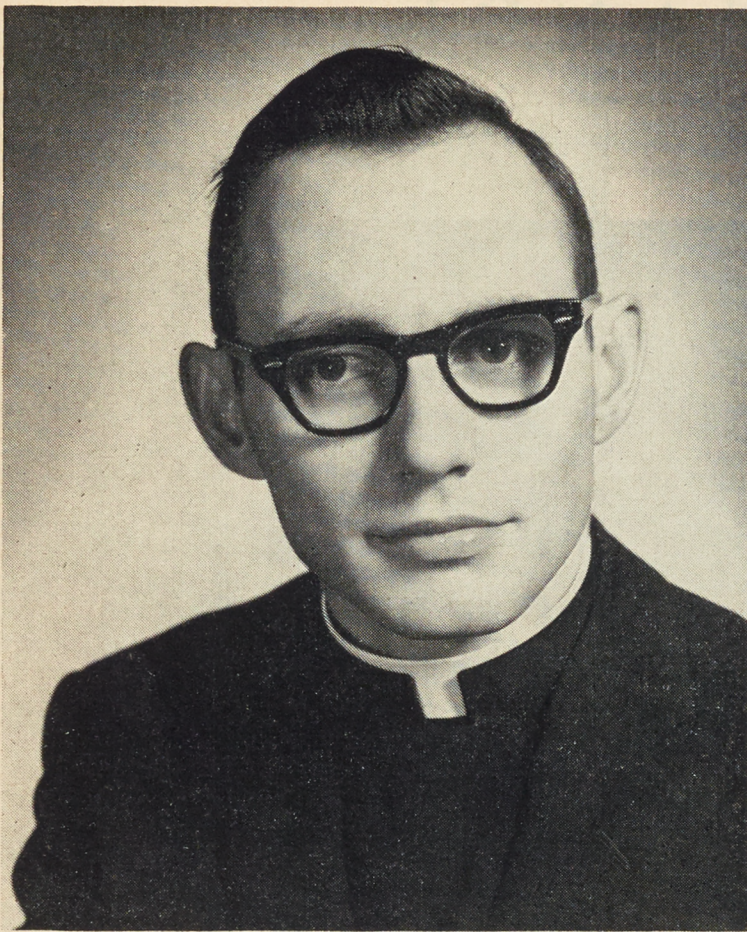
PRIESTHOOD

"You are a priest forever, according to the order of Melchisedec."

(Ps. 109:4)

ORDINANDI



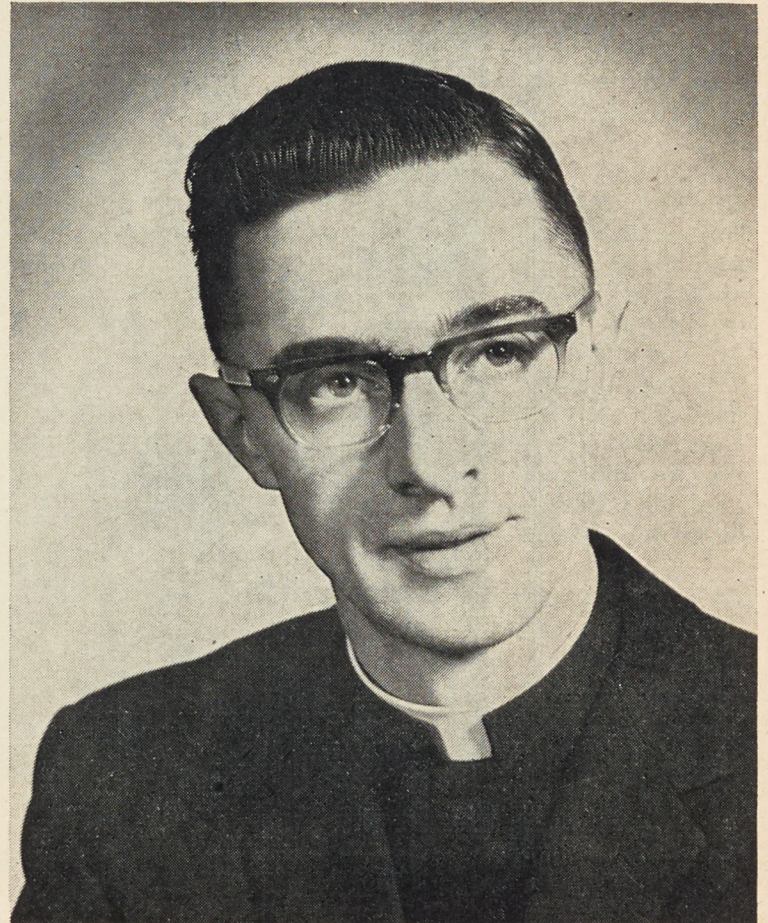


REV. JOHN McDONALD

Son of Mr. and Mrs. H. McDonald, Wiseton, Saskatchewan.

Will be ordained on June 1, for the Diocese of Saskatoon.

Will celebrate his first solemn Mass on June 2 at St. Anthony's Church, Forgan, Saskatchewan.



REV. RONALD BEECHINOR

Son of Mr. and Mrs. J. Beechinor, Saskatoon.

Will be ordained on June 1, for the Diocese of Saskatoon.

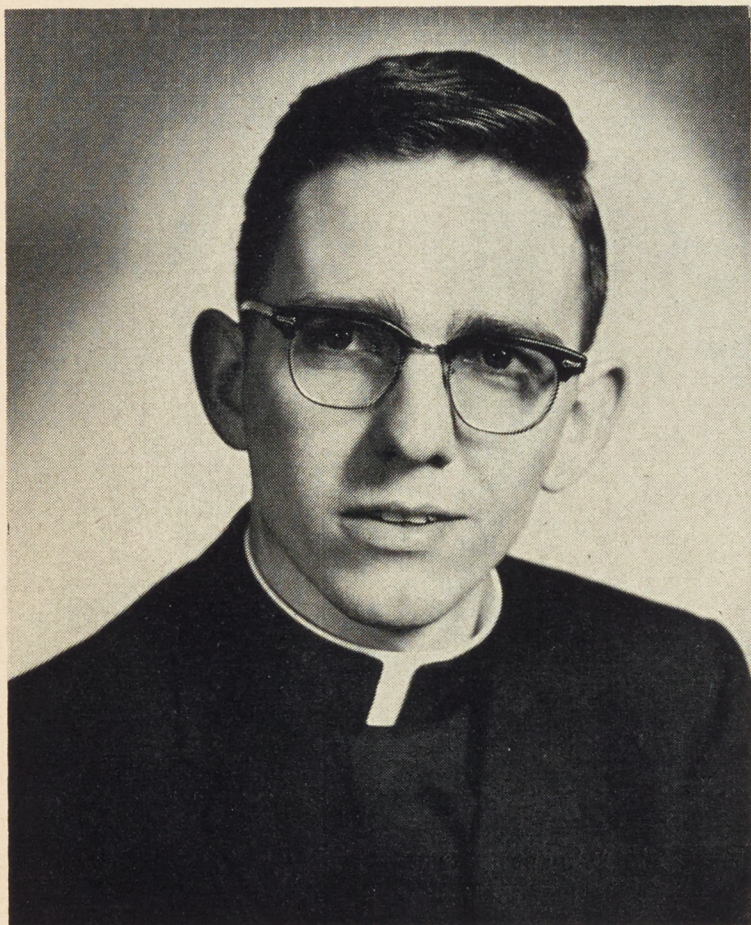
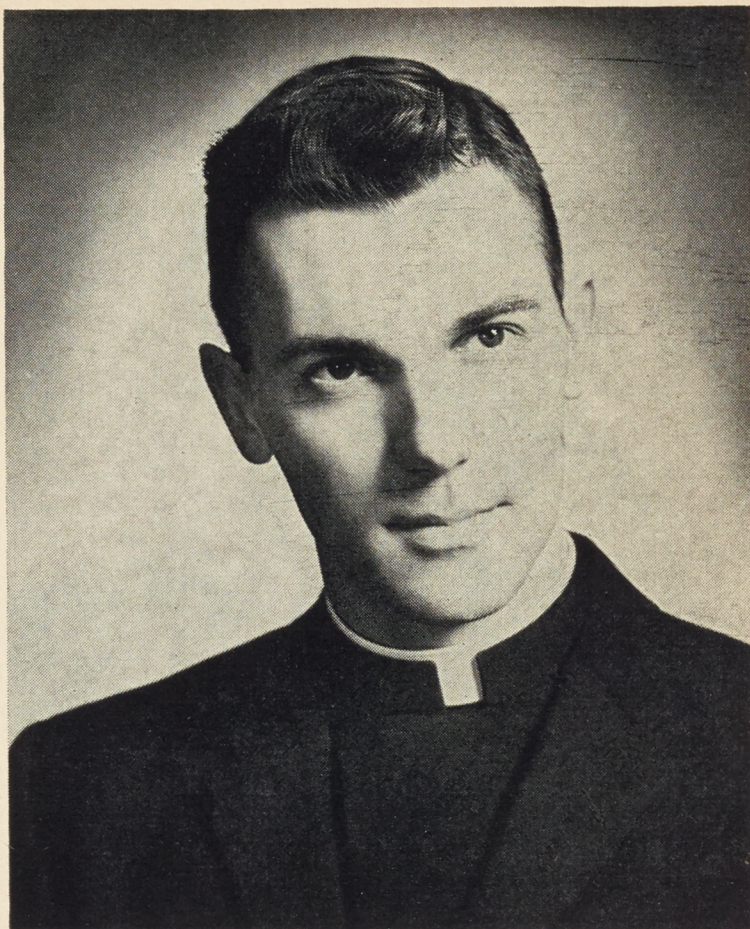
Will celebrate his first solemn Mass on June 2 at St. Paul's Cathedral, Saskatoon.

REV. DONALD BOUDREAU

Son of Mr. and Mrs. C. Boudreau, New Glasgow, Nova Scotia.

Will be ordained on June 8, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 9 at St. John the Baptist Church, New Glasgow, Nova Scotia.



REV. CLEMENT GAUTHIER

Son of Mr. and Mrs. G. Gauthier, Edmonton.

Will be ordained on June 1, for the Archdiocese of Edmonton.

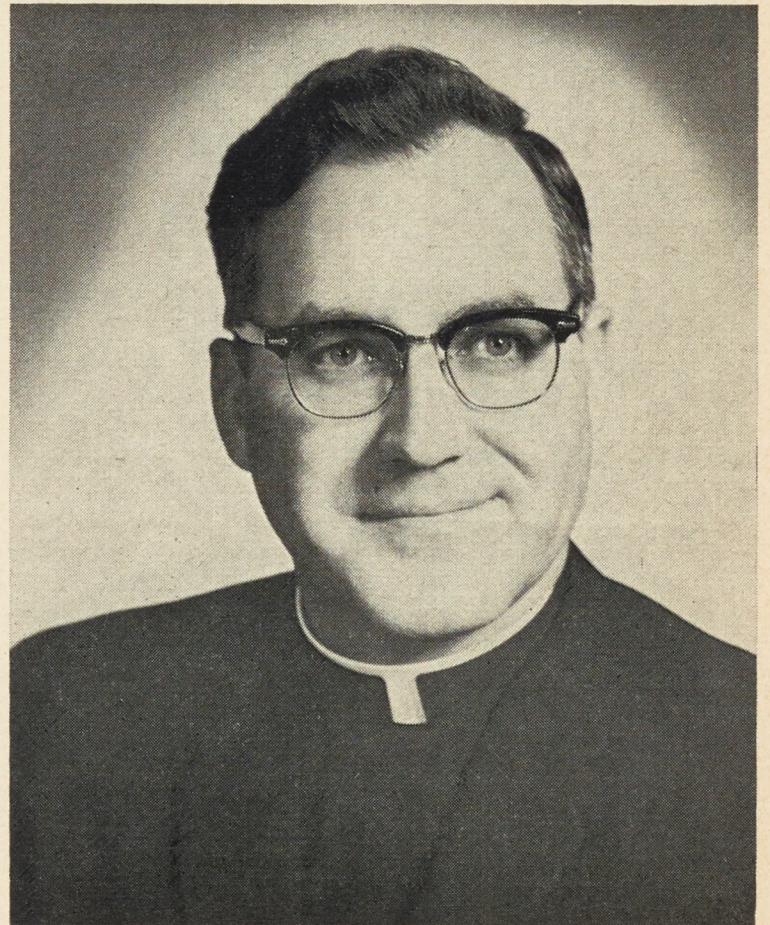
Will celebrate his first solemn Mass on June 2 at St. Joachim's Church, Edmonton.



REV. LEONARD HAGEL

Son of Mr. and Mrs. V. Hagel, Medicine Hat.
Will be ordained on June 1, for the Diocese of Calgary.

Will celebrate his first solemn Mass on June 2 at St. Patrick's Church, Medicine Hat.



REV. JOSEPH KILLORAN

Son of Mr. and Mrs. J. Killoran, Belledune River, New Brunswick.

Will be ordained on June 16, for the Archdiocese of Edmonton.

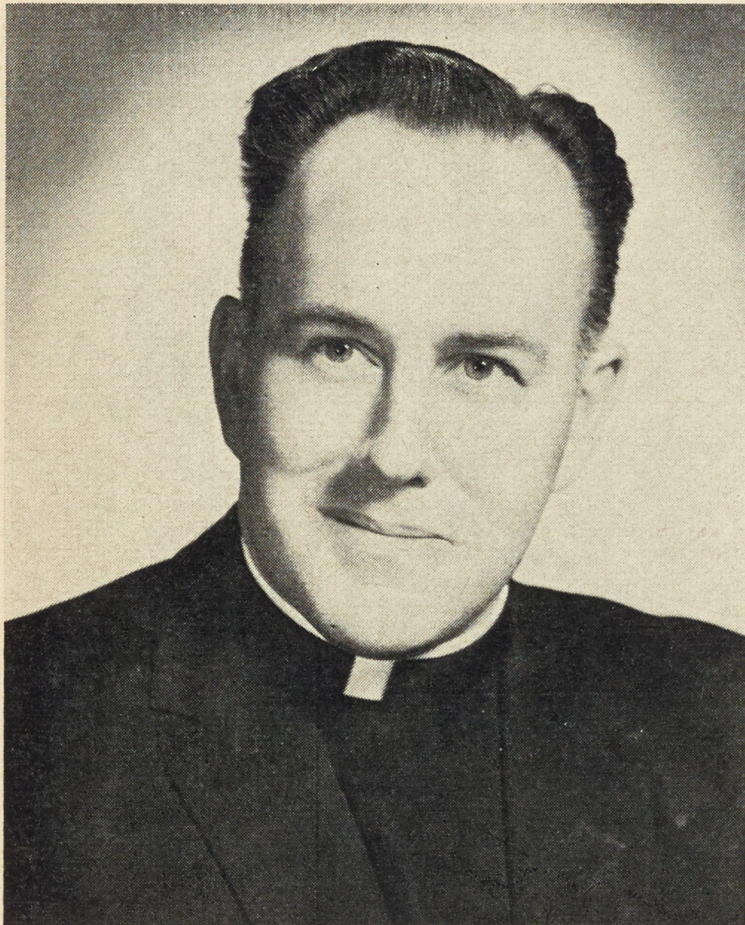
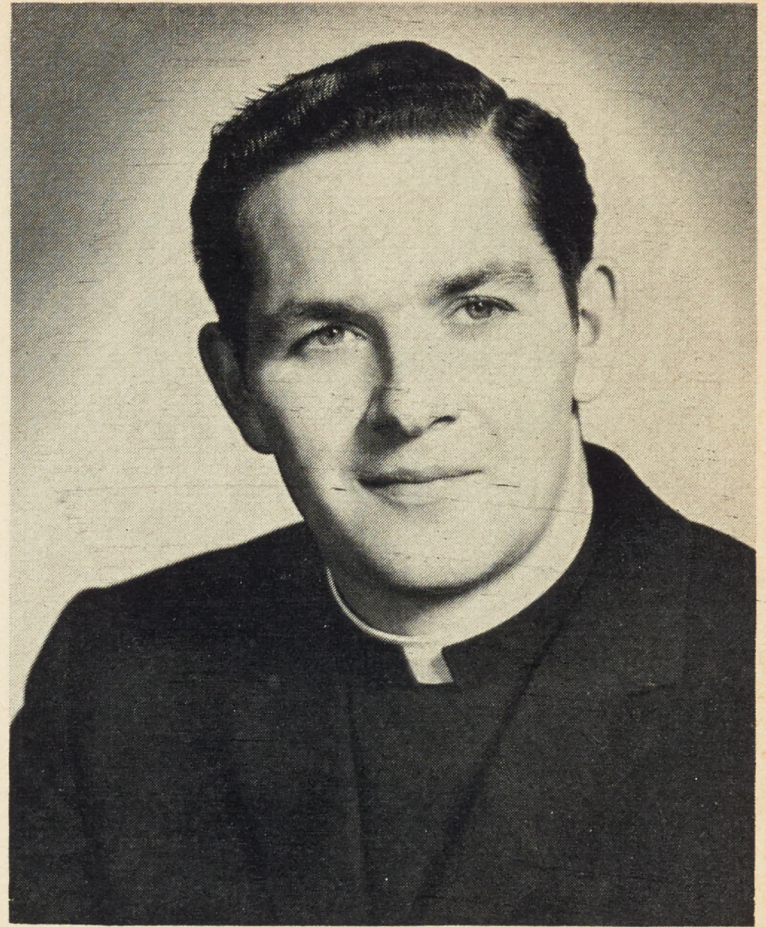
Will celebrate his first solemn Mass on June 17 at St. John the Evangelist Church, Belledune River, New Brunswick.

REV. JAMES LYNN

Son of Mr. and Mrs. J. Lynn, Lethbridge.

Will be ordained on June 1, for the Diocese of Calgary.

Will celebrate his first solemn Mass on June 2 at St. Patrick's Church, Lethbridge.

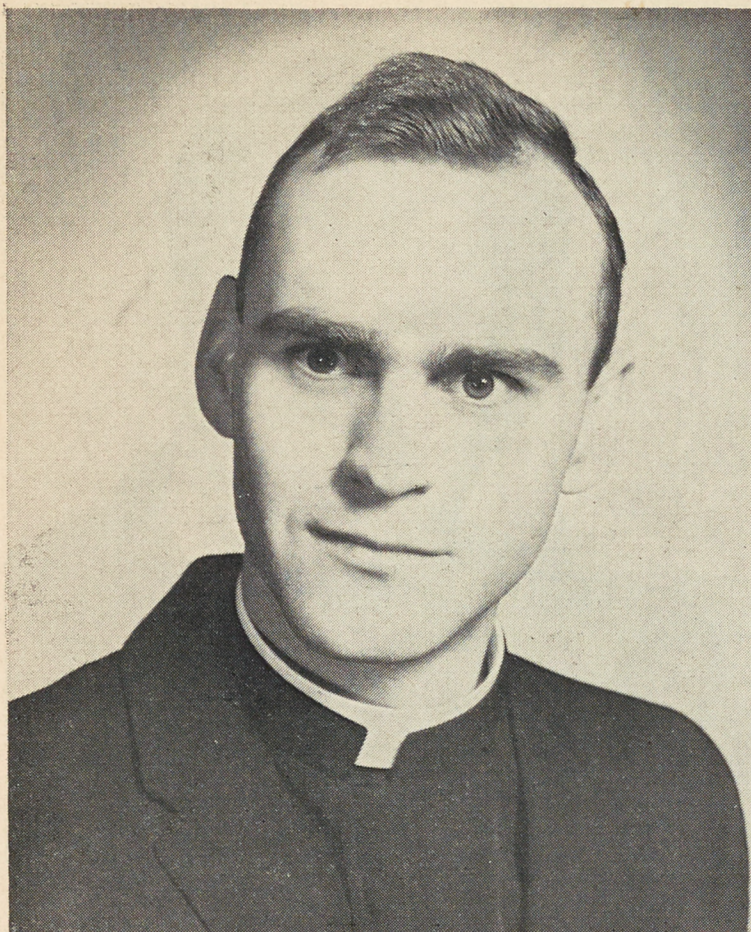


REV. JAMES MURPHY

Son of Mr. J. Murphy and the late Mrs. Murphy, Montreal, P.Q.

Will be ordained on May 25, at the Cathedral in Valleyfield, Que., for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on May 26 at St. Aloysius' Church, Montreal, P.Q.

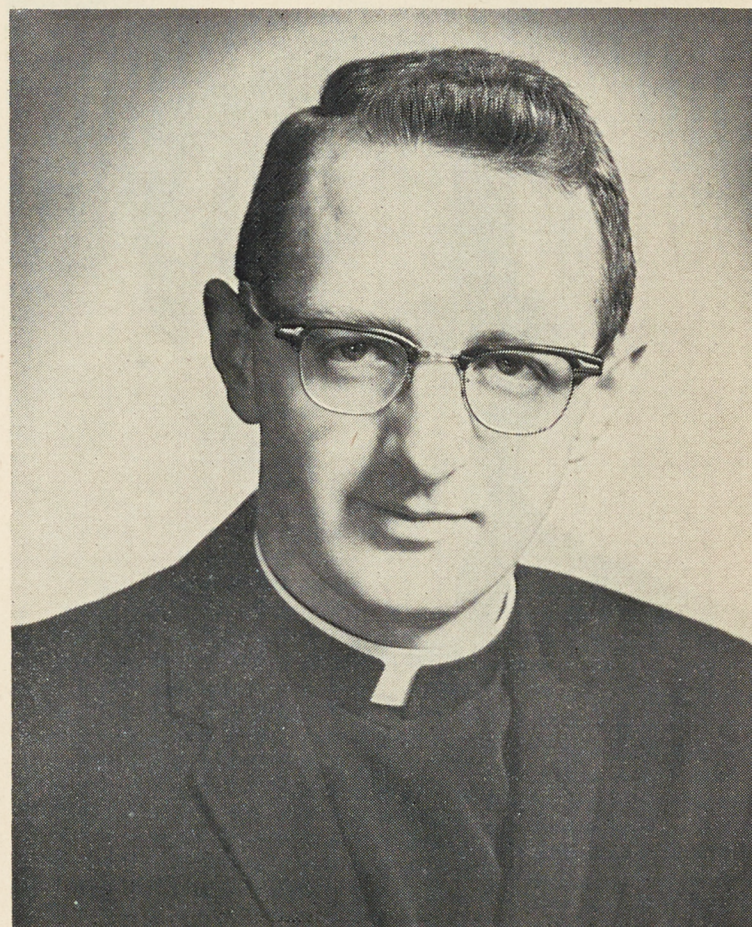


REV. JOHN PALARDY

Son of Mr. and Mrs. G. Palardy, Calgary.

Will be ordained on June 1, for the Diocese of Calgary.

Will celebrate his first solemn Mass on June 2 at St. Joseph's Church, Calgary.



REV. LOUIS SERATTO

Son of Mr. and Mrs. L. Seratto, New Victoria, Nova Scotia.

Will be ordained on June 8, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 9 at St. Joseph's Church, New Victoria, Nova Scotia.

REV. ANTOINE TETU

Son of Mr. and Mrs. M. Têtu, Charlesbourg, P.Q.

Will be ordained on June 9, for the Diocese of St. Paul, Alberta.

Will celebrate his first solemn Mass on June 16 at St. Jérôme de L'Auvergne Church, Quebec, P.Q.



REV. FRANCIS VILLENEUVE

Son of Mr. and Mrs. M. Villeneuve, Edmonton.

Will be ordained on June 1, for the Archdiocese of Edmonton.

Will celebrate his first solemn Mass on June 2 at the Immaculate Conception Church, Edmonton.

THE DUTIES OF A SEMINARIAN

A THREEFOLD DUTY OF PIETY:

towards God, The first pledge is one of piety, of that piety which, above all, is perfection, the virtue of religion which may be called the queen of all the virtues. May your relations with God be perfected by this piety, may it place you in a truly filial relationship with God. Filial piety is that piety which one cherishes for father and mother, and it is precisely this attitude which is appropriate in our relations with God. We must regard Him as a Father, a Father who is infinitely great and infinitely good, and approach Him with a confidence which is full of respect and infinitely tender. Let piety before all else regulate your attitude to God, and let it inspire you with the desire to become more fully and perfectly true priests in the holy Church of God; not mere functionaries, nor mere employees, but sons, true sons filled with affection, devotion and tenderness for their Father.

towards the Church, In addition, you have a mother to whom you must offer the pleasing gift of your ardent piety; she is this ancient, venerable, magnificent Roman mother, this mother of all the churches, the Holy Church of Rome. You must always be the devoted children of this mother, ready to answer her call on every occasion, children who are an unfailing source of pride and comfort to her heart. St. Peter said: *If you have tasted that the Lord is sweet.* (1 Peter, 2:3) Seminarians too have seen and tasted and admired the beauty of this mother, in her basilicas, her catacombs, her monuments, in the atmosphere of faith, sanctity, martyrdom and divinity which envelops her; anyone who has seen and tasted all these things cannot fail to cherish the most tender feelings of piety for this blessed mother.

towards the Pope. Finally, beside this mother there stands a Father, the one whom you have come to visit at a most solemn moment of his life, in order to share in the joy and thanksgiving for his priestly jubilee. This Father is the Vicar of Jesus Christ. You must always regard him with a filial piety which will make you ready not only to render him exact obedience, but to give that full and heartfelt submission which studies his wishes in order to understand them more thoroughly and to carry them out with constantly growing loyalty and affection. In a word, a threefold pledge of piety



PORTER

"They were in charge of the treasuries of the Lord's house; all round the temple they kept watch, and opened the doors when morning came." (1 Par. 9:26)

towards God, the Church of Rome, and the Pope; let this always be the priceless treasure of the priest's heart.

The duty of

theological learning,

Piety is a duty, and so also is learning.

You who are candidates for the sanctuary, who have set your feet on the

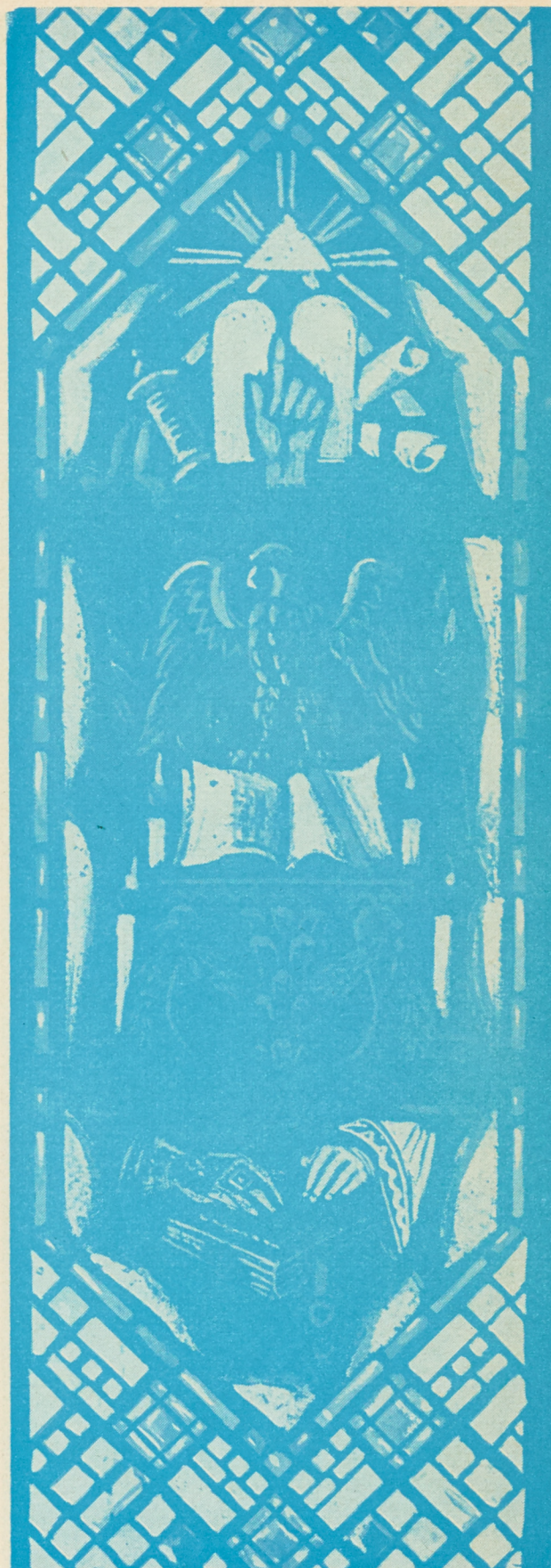
way to the high dignity of the priesthood, how could you ever forget the dread words: *Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me?* (Osee, 4:6) The love of learning is there inculcated with the greatest possible emphasis; one could say, in fact one must say, that these words were intended for all priests. One must love knowledge, because love of knowledge is love of the truth which comes as a ray of light from the heart of God: *God is Truth . . . I am the Truth.* (1 John, 5:6; 14:6) Here we are concerned particularly with knowledge of the priesthood, that learning which enables you to understand the priesthood and to discharge its functions. The priest is appointed *in the things that pertain to God.* (Hebrews, 5:1) Primarily, therefore, his learning consists in knowledge of the things of God, of God himself and of the things that are most profitable for the salvation of souls; it is this knowledge alone which can bring forth true saviours of souls, fellow-workers of Christ in the redemption of the world.

and of

secular learning.

The duty of learning is primarily concerned with sacred learning, but it extends to all branches of learning, to

all the precious nurture which may be offered to you in various forms: *let not part of a good gift be lost.* (Ecclesiasticus, 14:14) Later on, one will see how to direct it all to the welfare of souls. Frequently, the element of prestige which happily is inseparable from some measure of culture, or what is usually described as science, is enough to save a soul. How often too does not a measure of competence in the secular sciences make an admirable contribution to the prestige and benefit of sacred science! . . . Gather the treasures of science which you can reach, all of them, even at the cost of sacrifices. Later on, in the most varied circumstances of life, when you are actively engaged in the apostolate, you will see how everything can serve wonderfully, not the pursuit of earthly vain glory and vanity, but the purpose of the sacred ministry and the salvation of souls.



READER

"Blessed are they who hear the word of God and keep it." (Luke 11:28)



Eucharistic devotion and formation. Pledged to piety and to learning, and also to combine piety and learning.

Henceforth, your piety must be above all, in all and at all times, an eminently eucharistic piety. How could it be anything else? You have been called to be the angels of the altar and of the tabernacle, to nourish yourselves and others with the Flesh and Blood of the divine Lamb, you are servants of the tabernacle—what then would your life be, if it were not eucharistic? And how will it be such, if you do not now make the Eucharist the principal object of your piety? In order to understand all the treasures of infinite kindness, all the sweetness that is contained in this divine sacrament, you must henceforth make it the subject of your meditation, nay indeed, of your study, your theological research. Your piety will be truly eucharistic, if your learning is also eucharistic. A distinguished theologian has said: “I like theology which is rich in asceticism; I like asceticism which is rich in theology”; both theology and asceticism should have as their principal theme, as the light which sheds light on everything, the divine sacrament of the Eucharist.

Purity. There is a further pledge, one which is demanded in a special way, the pledge of purity which befits one who must constantly nourish himself on the Flesh of the Lamb *who feedeth among the lilies*. (Canticle of Canticles, 2:16) Divine purity before which the Church, as we proclaim daily in our prayers and hymns, stands amazed that it did not shrink from even the ineffable purity of the Virgin Mary: *non horruisti Virginis uterum*. (*Te Deum*) What then are we to say of the purity demanded from us? What purity will be adequate for those who are destined to be the ministers of the divine Eucharist? Pledged to purity; let your purity be angelic, even as the ministry to which you are called by God is angelic and more than angelic! Purity is called for not only for the sake of piety, but also for the sake of knowledge, for it is written: *Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins*. (Wisdom, 1:4) Knowledge is a reflection of the all-pure divine light, it is a perfume which cannot be preserved in mire. Purity of intellect, of mind, of heart, purity of the whole life, of all one’s acts, of one’s whole existence, as is fitting in one who not merely stands before God’s eyes but it close to the Heart of God.

EXORCIST

“He gave them power over the unclean spirits.”
(Mark 6:7)

Humility. And finally there is the pledge of humility. Everything invites us to this basic virtue, this foundation, as it has been called, of the whole spiritual edifice. If we do not thus act as little children towards our divine Father, if, in a moment of folly, we imagine that we are anything more than a mere nothing in his eyes, how shall we find a place in his house? Humility of mind and heart, even in the service of science, for it is not we who measure the truth, but the truth which inexorably applies its measure to us. Humility is the first disposition required in order to meet the exigencies and conditions of the truth. Woe to the haughty spirit, for it will not find favour with the truth, and it will fall into the darkness or the mire, or into both simultaneously.

Obedience. Humility is also required for an imperative reason arising from the ministry and functions to which you have been called in the holy Church of God. You have been called to be the co-operators of the bishops, and indeed of Christ himself, in the redemption of souls; it is absolutely impossible for you to be that, without the humility of heart and mind which will make each one of you a docile instrument, generous and devoted, in the hands of your pastors. It is humility alone which will enable you to find the path of obedience and discipline, that obedience which is so necessary that one might say that the divine Master had no other lesson to teach. The greater part of the life of Jesus is summed up in the words: *He was subject to them* (Luke, 2:51); yes, he was subject, obedient, as though it was his duty to teach obedience before and above all else. Without humility one cannot find the ways of this obedience which enables priests in their labours to take account not of the conditions and humble nature of their work, but only of the hopes of eternal blessings.

—Discourse to an international pilgrimage of seminarians
on the occasion of the Sacerdotal Jubilee of Pope Pius XI
on July 24, 1929.



ACOLYTE

“Let your light shine before men, in order that they may see your good works, and give glory to your Father in Heaven.”

(Matthew 5:16)

3RD THEOLOGY



Front row

Augustine BAKER

Raymond GUIMOND

Robert PAPE

Back row

Francis HAYLEY

John ADAMYK

Valentine MERCHANT

Lorn KELNDORFER

Brian MAGEE

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James JORDAN

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James TIGNER

Back row

Michael KOCH

Jerry DESMOND

Peter MONTGOMERY

Christiaan AERTS

3RD PHILOSOPHY



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John McGRATH
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Second row

Frederick HAFLEY
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Back row

Dennis CHASE
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Back row

David SWAN

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Renso CASTELLARIN

Gerald FRKETICH

Albert MONDOR

DAUGHTERS OF JESUS



Front row

Sister MARIE-LAETITIA

Sister MARIE-THERESE-MARGUERITE

Back row

Sister MARIE-ST. SYLVAIN

Sister LEOPOLD-MARIE

Sister MARIE-ST. RODOLPHE

Sister MARIE-JEANNE-LORRAINE



The year 1834 found France still deeply divided by the passions aroused by the July Revolution four years previously. To heal the wounds of this, the eldest daughter of His Church, God then saw fit to make use of the services of one Perrine Samson. On November 25, she, together with four companions, vowed obedience and thereby founded a new congregation. This, the Daughters of Jesus, was to

teach children and care for the sick, whether in hospitals or at home.

Throughout the remainder of the nineteenth century the Congregation, notwithstanding many difficulties, grew in numbers. However, in 1902, as a prelude to the separation of Church and State, all teaching sisters were expelled from France. By this

measure the Daughters of Jesus were impoverished and scattered throughout the world. Some, indeed, managed to continue to teach secretly in France by abandoning their habit, but others settled in England and Belgium. Some even found their way to Canada and established themselves at Three Rivers, Quebec, where they founded a novitiate. From there they spread into several other Canadian provinces and the northern United States.

But in October, 1902, even before the Congregation had established itself at Three Rivers, ten of its number had reached Alberta. Here they had been brought by Father Jan, O.M.I., who had been sent to France by the Most Reverend Emile Legal, O.M.I., Bishop of Saint Albert, to find a community which would be willing to come and work in his diocese. Three of the ten were stationed in Edmonton at Saint Joachim's House, where they cared for the Oblate missionaries. This meeting centre became successively the Provincial House of the Oblate

Fathers, a combined scholasticate and diocesan seminary and, on the removal of the scholasticate to Lebret, Saskatchewan, Saint Joseph's Seminary; but through these changes and up to the present day, the sisters, although here engaging in work outside their proper field of apostolate, have remained.

As the 1963 edition of the *Vox Ovium* goes to press, we review the year and realize anew with great wonder and some shame, how much we owe our little band of the Daughters of Jesus, and how little we have appreciated their many labours, performed quietly, efficiently, and uncomplainingly. They, though numerically insignificant when one considers the other three thousand members of their congregation, have through their prayers and good example on the spiritual level and abundant aid on the physical plane, rendered us incalculable service. We proclaim our hearty thanks, but it is sorely inadequate. May God bless them!

—Brian Hubka

LES FILLES DE JESUS

La Congrégation des Filles de Jésus fut fondée en France en l'année 1834. A ce moment-là, la France venait de passer par la Révolution, et elle avait grandement besoin de quelqu'un pour panser ses plaies. La Providence pourvut à ce besoin. La Congrégation des Filles de Jésus commença son existence le 25 novembre 1834, lorsque Perrine Samson et ses quatre compagnes firent voeu d'obéissance. L'oeuvre principale de la nouvelle Congrégation était l'éducation des enfants, le soin des malades dans les hôpitaux et à la maison.

La Congrégation grandit peu à peu, malgré plusieurs obstacles très décourageants. Le pire coup lui fut donné en 1902, lorsqu'un édit expulsa de France toutes les religieuses enseignantes. Par un providentielle coïncidence, un Père Oblat, le Père Jan, visitait à ce moment le pays. Son évêque, Monseigneur Legal, du diocèse de Saint-Albert en Alberta, l'avait envoyé en France pour trouver une communauté religieuse qui consentirait à dépêcher dans l'ouest canadien des Soeurs pour travailler dans les missions. A cause de l'édit, les Filles de Jésus avaient presque tout perdu. Elles décidèrent alors de tirer le plus grand profit possible de cet échec. Certaines Soeurs abandonnèrent l'habit religieux afin de pouvoir continuer secrètement leur oeuvre d'éducation. Les autres émigrèrent en Angleterre, en Belgique et en Amérique.

C'est ainsi que le Père Jan revint au Canada avec dix Filles de Jésus pour le diocèse de Saint-Albert. Les Soeurs arrivèrent en Alberta en octobre 1902. Plus tard, d'autres Soeurs s'établirent à Trois-Rivières, où elles fondèrent un noviciat. De là, la Congrégation se répandit dans plusieurs provinces canadiennes et dans le nord des Etats-Unis. La Congrégation entière compte aujourd'hui environ 3,000 religieuses dispersées dans 300 maisons à travers le monde.

Parmi les dix Soeurs qui arrivèrent en premier lieu au Canada, trois furent envoyées à la Maison Saint-Joachim à Edmonton. C'était là alors un centre de rencontre pour les missionnaires, et les Soeurs devinrent les bons anges de ces zélés apôtres. Lorsque plus tard la Maison Saint-Joachim devint successivement maison provinciale des Pères Oblats, scolasticat, puis enfin séminaire diocésain, les Filles de Jésus restèrent à la tâche. C'est donc depuis 61 ans qu'elles travaillent chez nous, bien qu'il n'appartienne pas à leur oeuvre apostolique proprement dite de s'occuper des travaux ménagers dans les grands séminaires.

En publiant le *Vox Ovium* 1963, et en jetant un regard en arrière sur l'année qui vient de s'écouler, nous nous devons de ne pas oublier nos chères Soeurs, les Filles de Jésus, ce groupe de personnes très importantes, dont le travail essentiel a fait de cette année une réussite merveilleuse. Elles travaillent avec tant de patience pour nous tous les jours de notre année scolaire!

Chères Religieuses, vous avez si bien accompli votre travail, vous l'avez fait avec tant de grâce que votre amour de l'ombre et de l'humilité ont presque réussi à nous le faire oublier. Pour combler tant de déficiences et tant d'oublis de notre part, veuillez accepter ce témoignage public de notre reconnaissance. Nous vous remercions du plus profond de notre coeur d'avoir fait du Séminaire un foyer vraiment familial. Tous les séminaristes l'apprécient beaucoup. Enfin, nous vous devons un autre merci pour toutes vos prières: elles complètent bien le secours matériel que vous savez si gentiment nous apporter. De même, nous vous remercions sincèrement de l'exemple vivant que vous donnez de dévouement entier au service de notre divin Maître.

Merci, et que Dieu vous bénisse!

—Clément Gauthier, diacre.

SEMINARY

MYSTERY, MYTHS AND THE SEMINARY

. . . . A SATIRE

Among all the mysteries of Faith, there is one mystery in the Church which has neither been formally clarified nor defined by any popes or councils.

This is the mystery of the seminary. Of course, this is not a supernatural mystery, but it might as well be.

Outside of clerical ranks, what, to both the Catholic and Protestant mind, is more inscrutably mysterious than a seminary?

Naturally, people, when squinting dimly at mysteries, start inventing myths to explain them. Thus, the seminary, being a mystery, becomes a victim of the *dim-squinters* and their *myths*.

What are these myths of the seminary? Four are explored here. They undoubtedly do not exhaust the entire deposit of folk-lore on the subject (this being due to the writer's growing ignorance of the world), nor are they treated thoroughly (writer's lack of scholarship and ambition), nor are they stated without exaggeration (a characteristic foible of amateur mythologists).

The first may be called the *mediaeval-madhouse myth*. It pictures the seminary as an old-world insane asylum housing sanctimonious lunatics who are suffering from a new-world variety of Freudian manias and neuroses. Another expression of this myth depicts the seminary as an ecclesiastical chamber of horrors, wherein the hapless inmates wear hair-shirts, subsist wholly on bread and water, live in subterranean cells, and, as a result, look like spindle-shanked zombies. Basically, the believers in this myth are those who frown upon the religious or priestly life as one of unnatural abnegation and foolhardy misery, fit only for misfits.

Not far removed from this is the *pastoral-poaching myth*. Here the seminary is conceived as similar to a pirate ship, upon which dwell many grumpy young men who were shanghaied by aggressively ruthless parish priests, under the command of a Captain-Bligh-like bishop. You may pooh-pooh this myth as being mythical, but before you do so, try and recall someone who once snorted to you about the "horrible brain-washing tactics" priests use upon their altar boys.

Then there is the *myth of the celluloid cleric*. To the more romantic mentality, the seminary might be seen as an extravagant movie actors' training school, under the directorship of a rector reminiscent of Cecil B. De Mille, out of which emerge Bing Crosbys, Gregory Pecks and Humphrey Bogarts in Roman cassocks.

Hollywood continually nurtures this myth by the annual release of some insipid movie featuring either a laughable, singsome or two-fisted priest in the leading role.

Finally, there is that masterpiece of popular whimsy—the *pseudo-Assisi myth*. The devotees of this curious myth wistfully think of the seminary as a botanical haunt for a brood of sentimentalized St. Francis of Assisi, about which radiant-faced seminarians gayly skip, laden down, like cherry trees, with noisy flocks of little birds. This myth must have arisen from a holy card cult which receives its inspiration from a church goods industry notorious for portraying sanctity as a concoction of sweet blue eyes, ivory-white skin and elegantly shampooed locks.

To sum up: The seminary is not a residence for all that is fantastical, preposterous, grotesque and inhuman on earth. Its inhabitants, to repeat, are not madmen, neurotics, frustrated Casanovas, plucked swans, cassocked Tarzans, pious Liberaces, weepy “goody-goodies” and disgruntled ex-altar boys. True enough, though, it probably would not be an understatement to say that most seminarians, before entering, were at one time or another influenced by these myths. How many of us have not imagined ourselves, in moments of idle reverie, as future Frankie Sinatras of the cloth, idolized compassionately from afar by swooning damsels, yet heroically faithful to our vow of chastity and to our priestly duties? How many of us, anticipating our first day at the seminary, saw ourselves ending up in a society of pious freaks? How many of us thought sanctity consisted in hushes, sighs, “shy eyes”, prayerful mutterings and breast thumpings?

It doesn't take long, once in the seminary, to find that no sensational change has taken place, that you are still a human being and that all those around you are in the same wonderful condition.

Now, what is the seminary like in all its naked reality, unshrouded by the mists of myth?

It is beyond the scope of this article to supply any profound insights into seminary life. Besides, it is impossible to give an accurate and objective evaluation, for the worth of a place depends to a great extent on personal attitude. To one person a certain building is considered only a house; to another it is prized as a home. There is an immense difference between a house and a home. To some the seminary is just a house that can be left without regret. To others it is a home that compels affection and loyalty.

Nevertheless, no true home is an idyllic place—a home becomes what it is, not only from joy and laughter, but also from sweat and tears. The seminarian is part of a hard-working family which, bringing up children who are to be the salt of the earth, aims at sound and positive discipline for its members. In the seminary, as in a good Christian family, the individual members contribute creatively to the community life while at the same time partake of all its fruitful benefits. It is not an idyllic but an ideal life.

For the most part, this article has dealt with the reality of the unreal and not so much with the unreality of the real. It has been concerned with *what the seminary is not*. It leaves the remainder of this yearbook to provide you at least with a glimpse of *what the seminary is*.

—Bryan McGill

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The Sower Will Go Out To Sow His Seed

I think a great many people are puzzled by seminarians. They just do not know what to make of them. There is a certain amount of mystery about every vocation, since it comes from God. Even the one receiving it, may not understand the full weight of its meaning.

You will notice that the intention of this book, *Vox Ovium* '63, is to give the layman a more vivid understanding of the seminary and of the seminarian.

The word 'seminary' comes from a Latin word, *semen*, which means "seed". The seminary is a place where the seed of a vocation to the priesthood is nourished and brought to maturity. It has two-fold purpose of building a spiritual and intellectual man. The seminarian is preparing himself primarily for God, in view of the people he hopes to serve and also for the good of his own soul. To prepare for such an enormous undertaking, a seemingly long period is required. But in retrospect, this six or seven years of training is but a good beginning in which the foundation of spiritual and intellectual life are built and from which the young priest erects a fitting edifice for God, for the layman in his care, and for his own salvation.

In the seminary, the fundamental studies of theology and philosophy take up a great deal of the seminarian's time. But not all of it. Certainly time for prayer, both in community with his fellow seminarians and in private, is amply provided. In addition, a seminarian has other interests which, at first glance, might seem to be purely secular, such as sports, music, drama, and other recreational activities. But these are more than mere time-fillers, or mere hobbies: they are means of coming closer to the people in order to bring Christ closer to them, that is, to be used in learning the vastly important task of communicating Christ to men. This is a simple criterion for all that takes place in a seminary.

For you to come to a seminary merely to view the "strange goings-on", there will be many surprising things. For example, the rule of silence that is observed during various parts of the average day might seem mildly odd. You would learn that there are certain times and certain places where talking is not permitted. However, you would soon come to realize that silence is one of the best forms of self-discipline. You would reason out for yourself that a seminary is a place for prayer and study, and neither of these, particularly prayer, can exist amidst bedlam.

There are other surprises too. You might be astonished to find that a seminary is not a place where all is solemnity and seriousness. Far from it! A seminary can be one of the most joyous places in the world, and seminarians themselves are most avid in proving it. There is plenty of time for fun and relaxation. Sports, for example, provide a necessary outlet for youthful energies.

So, then, what is a seminary? It is a place where men are trained in the art of becoming other Christs. Its job cannot be realistically departmentalized into prayer, study and play; but all of these are intrinsically combined and directed toward that only lofty goal—the priesthood. We hope these pictures and commentary make this more definite in your mind.

—Guy Millisor

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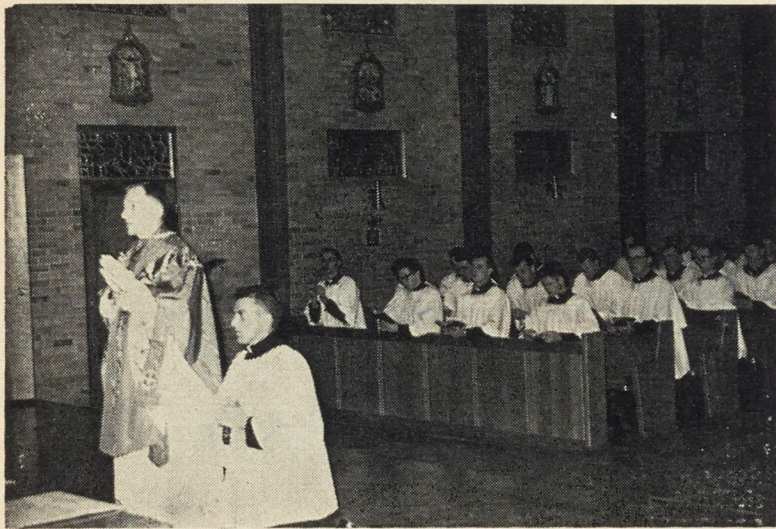
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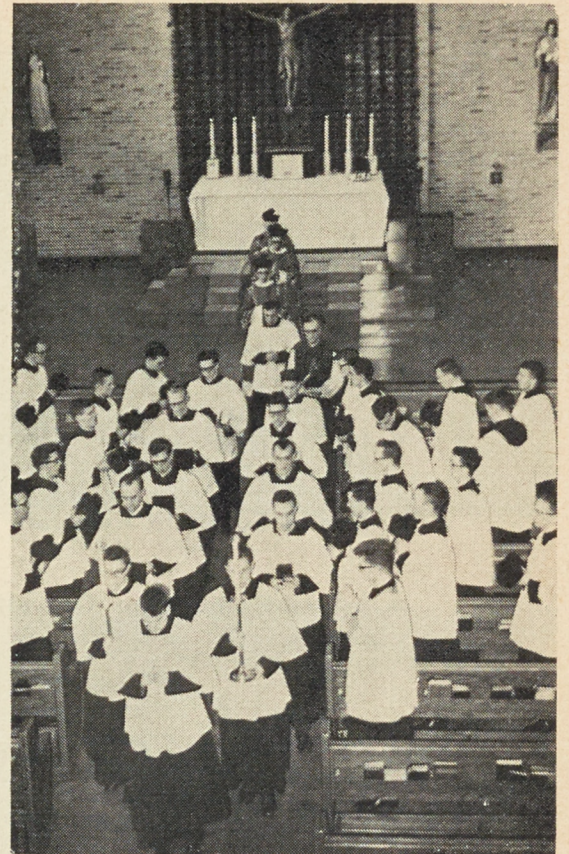
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Sprinkle me, O Lord, make me clean.



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Solemn High Mass.
Leaving chapel after Sunday morning



A moment's prayer before a shrine of Our Lady, in the scenic park adjoining the seminary grounds.



A deacon preparing for the solemn moment when he too will offer the Body and Blood of Christ in the Mass.

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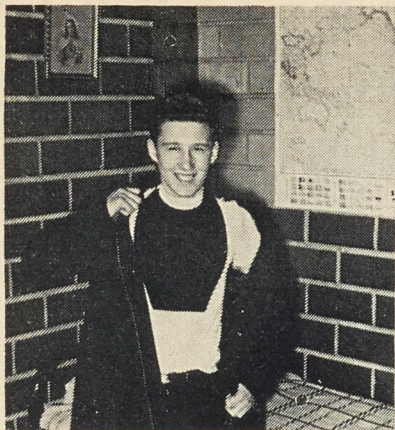
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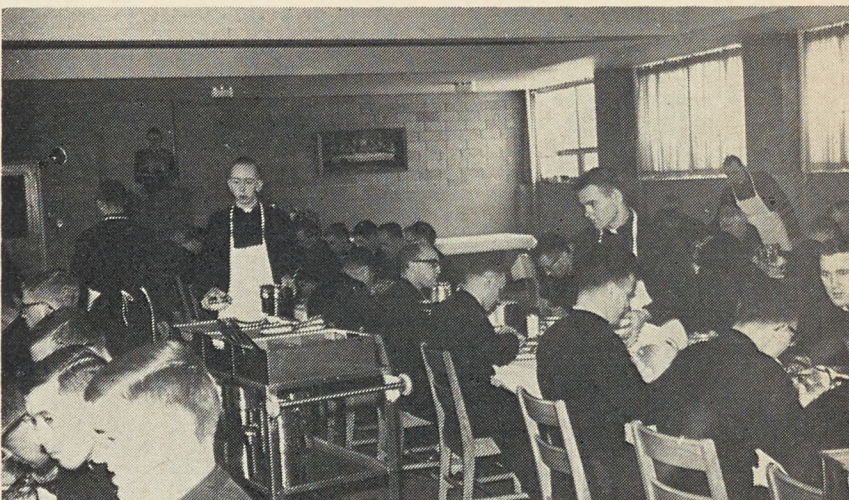
A student donning for the first time the cassock, the traditional garb of the seminarian.



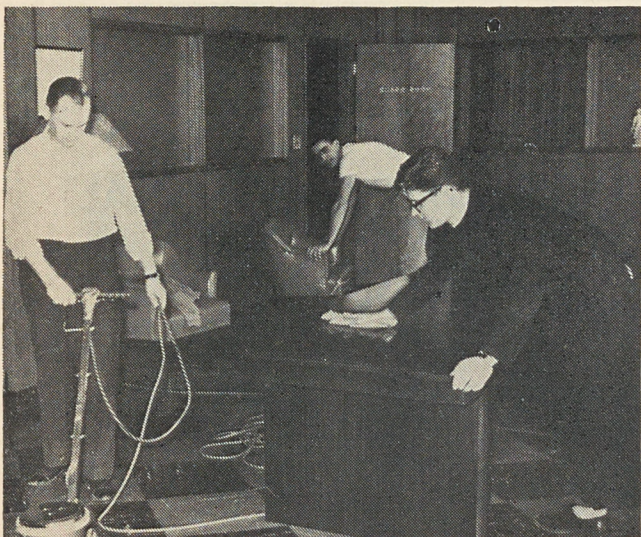
MAIL CALL



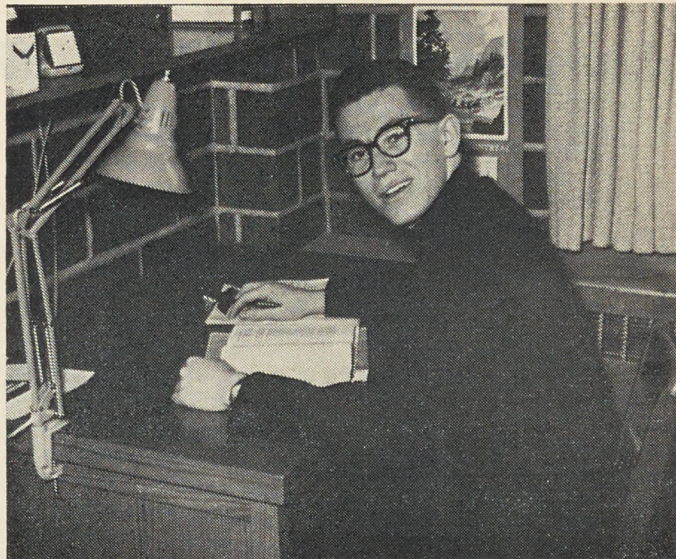
He may not be a certified janitor, but he gets the job accomplished.



The maitre prepares to serve the second course, while in the background the lector provides the daily reading.



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Scholar at work! (Slightly distracted!)

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By the way, the kick-off traveled at least ten yards!



Kangaroo Court case during the annual Theologians' Day. In this court the gravest crime to be tried for is simply being a Philosopher (or, in this case, an American!).

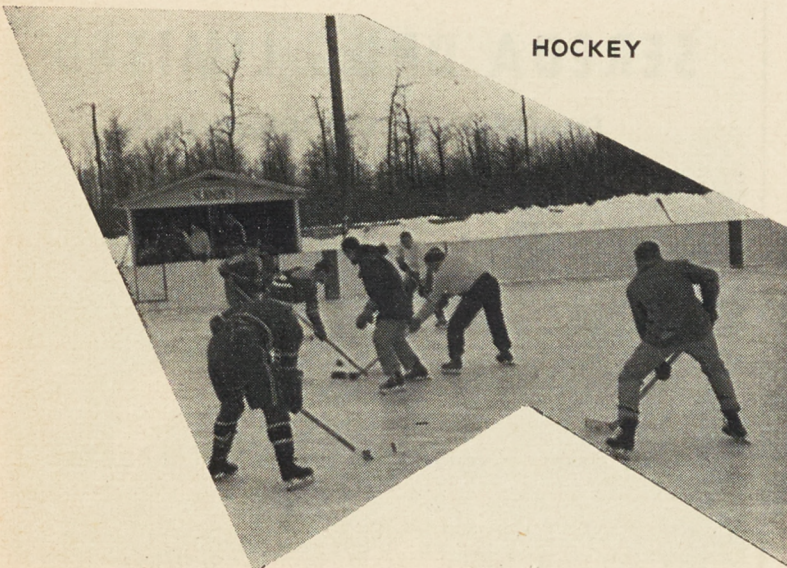


The moment of truth before his first entrance in the seminary's yearly play.

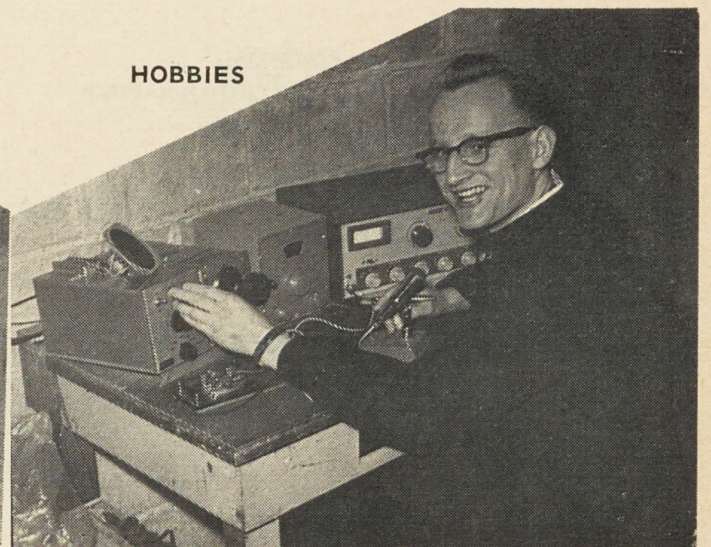


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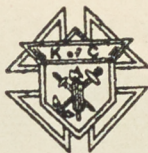
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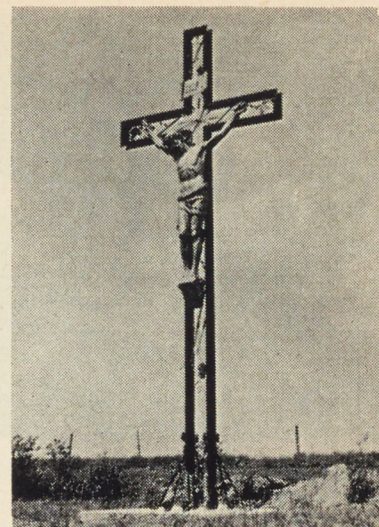
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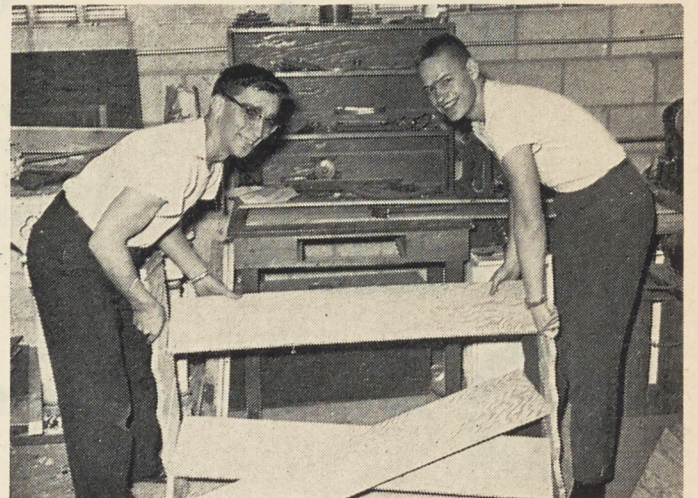
This picture is of two Theologians in a skit on Theologians' Day. Original skits can add a great deal to the hilarity of such occasions.

Each seminarian has a spiritual director who carefully guides him in his vocation.



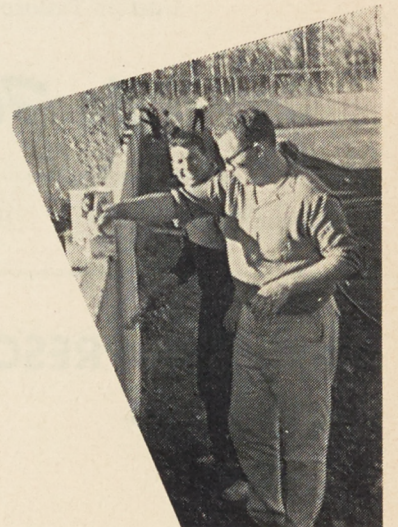
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ALUMNI

We wish to thank all those members of the clergy who were generous in their donations and who have helped to make this edition of VOX OVIUM a success.

The following list contains the names of Alumni who have received new appointments over the past year:

- REV. J. AYLING—parish priest of Evansburg and missions.
- REV. J. BASTIGAL—assistant, St. Pius X parish, Calgary.
- REV. J. BRUINSMA—parish priest, Our Lady of Lourdes parish, Jasper.
- REV. L. CONNOLLY—St. Mary's Cathedral, Calgary.
- REV. E. CROUGH—bursar, St. Joseph's Seminary, and Director of Catholic Cemeteries, Edmonton.
- REV. R. CUKJATI—chaplain, Convent of the Good Shepherd, White Rock, B.C.
- REV. G. COUTURE—Immaculate Conception Noviciate, San Fernando, California.
- REV. J. DEUTSCHER—pastor, Chamberlain, Saskatchewan.
- REV. A. DITTRICH—parish priest, Rocky Mountain House.
- REV. J. FOLK—appointed Vicar Administrator, Swift Current, Saskatchewan.
- REV. J. FROLEY—parish priest, Maselfield, Saskatchewan.
- REV. L. GARTNER—assistant, St. Joseph's Cathedral, Edmonton.
- REV. J. HARRINGTON—pastor, Our Lady of Lourdes parish, Pembroke, Ontario.
- REV. J. KELLY—appointed to Sacred Heart parish, Calgary.
- REV. L. KLUG—Director of Indian and Metis Service, Edmonton.
- REV. L. KOSTIUK—assistant, St. Basil's parish, Regina, Saskatchewan.
- REV. L. KUBASH—pastor at Pangman, Saskatchewan.
- REV. E. KUEFLUER—superior, St. Francis of Assisi Friary, Winnipeg, Manitoba.
- REV. C. LANDRIGAN—pastor, St. Paul's parish, Edmonton.
- REV. A. LANGEVIN—pastor, Picardville, Alberta.
- REV. R. LEVASSEUR—administrator of St. Ann's parish, Venice, Alberta.
- REV. G. MACINNIS—assistant, Sacred Heart parish, Wetaskiwin.
- REV. F. OTTERSON—chaplain of St. Joseph's College and of the Newman Club, University of Alberta;
professor of Latin, St. Joseph's Seminary, Edmonton.
- REV. P. O'NEILL—appointed to St. Agnes' parish, Edmonton.
- REV. J. PETRAVICIUS—assistant, St. Patrick's parish, Medicine Hat.
- REV. D. ROBERTS—assistant, St. Michael's parish, Calgary.
- REV. T. ROZMAHEL—assistant, St. Anne's parish, Trochu.
- REV. G. RUSHKA—pastor, Kennedy, Saskatchewan.

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REV. T. SMITS—pastor, St. Victor's parish, Gleichen, Alberta.
 REV. D. STEIN—assistant, St. Francis Xavier parish, Camrose.
 REV. F. TARNOCZI—appointed to Sacred Heart parish and missions, Oyen, Alberta.
 REV. L. TELLIER—pastor at Lafond.
 REV. L. VIEL—dean of the Deanery of Lac La Biche.
 REV. G. VIOLINI—appointed to St. Mary's Cathedral, Calgary.
 REV. J. WILLIAMSON—pastor, St. Anthony's parish, Coronation.

WHERE ARE THEY NOW? The young priests ordained last year have been appointed to the following positions:

REV. R. LING—assistant, St. Joseph's Cathedral, Edmonton.
 REV. R. BEDNAR—assistant, Sacred Heart parish, Edmonton.
 REV. J. CORDEAU—assistant, St. Martin's parish, Vegreville.
 REV. L. FRIZZEL—professor of Canon Law and Liturgy, St. Joseph's Seminary, Edmonton.
 REV. P. FRY—assistant, St. Gerard's parish, Calgary.
 REV. M. HAGEL—assistant, St. Anthony's parish, Drumheller.
 REV. J. HAMILTON—assistant, St. Andrew's parish, Edmonton.
 REV. W. HARRIGAN—assistant, Corpus Christi parish, Calgary.
 REV. A. LAISNEZ—returned to Rome for further studies.
 REV. J. McCALLUM—assistant, Sacred Heart parish, Red Deer.
 REV. P. MUELLER—returned to Rome for further studies.
 REV. F. NEILSON—assistant, Our Lady of Grace parish, Castor.
 REV. H. NOWAKOWSKI—assistant, St. Martin's parish, Vegreville and in charge of Mundare parish and missions.
 REV. D. O'DWYER—assistant, Sacred Heart parish, Raymond.
 REV. L. REDMOND—assistant, St. Basil's parish, Lethbridge.
 REV. R. SEVIGNY—assistant, Immaculate Conception parish, Edmonton.

Those priests now away pursuing further studies are:

REV. R. DOBBIN—University of Alberta (Education).
 REV. M. G. DOYLE—University of Ottawa (Canon Law).
 REV. R. LOWING—University of Ottawa (Canon Law).
 REV. F. PATSULA—University of Ottawa (Canon Law).

Deaths that have occurred among the clergy during the past year:

REV. M. McANALLY—April 7, 1963.	REV. J. VAN TUYL—February 11, 1962.
REV. P. ROWE—May 12, 1963.	REV. R. B. WOODHOUSE—August 25, 1962.

—David Jones

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REV. D. BOUDREAU

REV. J. KILLORAN

REV. J. PALARDY

REV. F. VILLENEUVE

THE SEMINARIANS

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THE DIOCESE FOR WHICH
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THIRD THEOLOGY

Adamyk, John	St. Michael, Alberta	Edmonton
Baker, Augustine	New Victoria, C.B., Nova Scotia	Edmonton
Guimond, Raymond	Box 336, Hinton, Alberta	Edmonton
Hayley, Francis	7421—108 Street, Edmonton, Alberta	Edmonton
Kelndorfer, Lorn	Killam, Alberta	Edmonton
Magee, Brian	10164—118 Street, Edmonton, Alberta	Edmonton
Merchant, Valentine	1407 —13 Street S., Lethbridge, Alberta	Calgary
Pape, Robert	P.O. Box 145, Muenster, Saskatchewan	Saskatoon

SECOND THEOLOGY

Biollo, Gerald	2310—34A Street, Vernon, B.C.	Kamloops
Cullen, Thomas	95 South Circular Road, Dublin, Eire	Prince Rupert Vicariate
Desmond, Barry	908 Desmond Road, Brocklehurst, Kamloops, B.C.	Kamloops
Jordan, James	1807—11 Avenue S.W., Calgary, Alberta	Calgary
Magusin, Tomas	Farmington, B.C.	Prince Rupert Vicariate
McDonald, Dennis	10 Rosedale Road, Calgary, Alberta	Calgary
Mika, Rufin	41 Seaforth Street, Toronto, Ontario	Vancouver
Mitchell, Gordon	9612—155 Street, Jasper Place, Alberta	Edmonton
Nelson, Eric	1302—18 Avenue N.W., Calgary, Alberta	Calgary
Schuster, John	Box 92, Redcliff, Alberta	Calgary
Shinduke, Philip	2505—36 Avenue, Vernon, B.C.	Edmonton Ukrainian Rite

FIRST THEOLOGY

Aerts, Christiaan	Tiggeltsestraat 14, Rysbergen, Holland	Nelson
Desmond, Jerry	908 Desmond Road, Brocklehurst, Kamloops, B.C.	Kamloops
Jones, David	1301—18 Avenue N.W., Calgary, Alberta	Calgary
Koch, Michael	Box 338, Wilkie, Saskatchewan	Saskatoon
Montgomery, Peter	7418—119 Street, Edmonton, Alberta	Edmonton
Tigner, James	3B Bateman, Saskatoon, Saskatchewan	Edmonton

THIRD PHILOSOPHY

Bagnall, Lawrence	720 Imperial Way S.W., Calgary, Alberta	Calgary
Burns, Robert	5836—21 Street S.W., Calgary, Alberta	Winnipeg
Chase, Dennis	523 Arlington Drive, Calgary, Alberta	Calgary
Fagan, Bonaventure	Freshwater, P.B., Newfoundland	St. John's
Foran, Kenneth	218 Home Street, Winnipeg 10, Manitoba	Winnipeg
Haffey, Frederick	Box 563, Princeton, B.C.	Vancouver
Hubka, Brian	P.O. Box 140, Carmangay, Alberta	Calgary
Klug, Leonard	P.O. Box 443, Camrose, Alberta	Edmonton

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McGill, Bryan	107 Renfrew House, Calgary, Alberta
McGrath, John	Freshwater, P.B., Newfoundland
Millisor, Guy	1040 Forest Hill Drive, Marion, Ohio
Zuyderwijk, John	Vredebestlaan 94, Poeldijk, Holland

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SECOND PHILOSOPHY

Burns, William	5836—21 Street S.W., Calgary, Alberta
Cassidy, Dominic	Whiteabbey County, Antnim, Ireland
Conroy, Keith	Box 218, St. Paul, Alberta
Farrell, John	2812 Morley Trail, Calgary, Alberta
Jordens, Bernard	987 Wallaston Street, Victoria, B.C.
Keller, David	411—10 Street N.W., Calgary, Alberta
LaFreniere, William	1231—98 Street, North Battleford, Saskatchewan
Maes, John	4107—16A Street S.W., Calgary, Alberta
Maloney, Joseph	366 Park Street, Dundas, Ontario
McKernan, Brian	10174—115 Street, Edmonton, Alberta
Molnar, Joseph	Box 432, Claresholm, Alberta
O'Dwyer, Bernard	54 Victoria Street, St. John's, Newfoundland
O'Neil, Alexander	4204 Pandora Street, North Burnaby, B.C.
Osborne, Philip	15 Howe Place, St. John's, Newfoundland
Papirnik, Adrian	12419—83 Street, Edmonton, Alberta
Pederson, Larry	Box 1834, Camrose, Alberta
Pederson, Lyle	Box 1834, Camrose, Alberta
Percival, Raymond	2416—4 Avenue N.W., Calgary, Alberta
Reid, Aubrey	East Bay, C.B., Nova Scotia
Rose, John	12838—122 Street, Edmonton, Alberta
Vanzandwyk, Jack	740 View Street, Victoria, B.C.

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FIRST PHILOSOPHY

Castellarin, Renso	Box 274, Blairmore, Alberta
Christensen, Dale	23 Harley Road, Calgary, Alberta
Frketich, Gerald	1010 Bruce Street, Port Alberni, B.C.
Haggerty, Gordon	R.R. 2, New Norway, Alberta
MacDonald, Ronald	12310—109 Avenue, Edmonton, Alberta
Mondor, Albert	6308—92B Avenue, Edmonton, Alberta
Strip, Philip	8435—76 Street, Edmonton, Alberta
Swan, David	422—12 Street S.W., Medicine Hat, Alberta

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AIMS AND IDEALS

Saint Joseph's Seminary has as its goal to develop in young men aspiring to the priesthood those qualities of soul, mind and body required for a truly apostolic life.

DESCRIPTION

The Seminary was established in Edmonton in 1927 by the late Archbishop O'Leary and since that time over 200 priests of both Greek and Latin rites have been ordained, at the end of their stay in the Seminary, to care for souls in Western Canada.

The new Seminary, opened in 1957, is ideally located in a quiet and picturesque countryside within the limits of the historic town of Saint Albert, a few miles north of the city of Edmonton. The buildings, centrally heated and of fireproof brick and steel construction, combine simplicity of design with a maximum of practicality. Capable of comfortably accommodating 120 students, the Seminary is interested in attracting a considerably larger enrolment than was possible in past years.

Senior students are provided with private, and junior students with semi-private rooms, plainly furnished and equipped with hot and cold running water. One hundred and twenty acres of rich wooded farm land give Seminarians unexcelled opportunities for healthful exercise. Outdoor sports include baseball, football and hockey. A gymnasium, also serving as an auditorium, provides for basketball, badminton, volleyball, and other indoor sports.

The modern kitchen is ably directed by the Sisters—*Les Filles de Jésus*—under whose painstaking supervision the highest degree of efficiency is always maintained.

FACULTY

The Faculty is composed of qualified Diocesan priests appointed by the Archbishop of Edmonton.

STUDIES

Applicants for admission into the PHILOSOPHY course must have successfully completed Grade XII (including Latin), or its equivalent in some recognized College. The Philosophy studies normally extend over a period of three years. The introductory year may be omitted in special cases, for reasons left to the discretion of the Seminary authorities.

First Year Philosophy:

Emphasis on languages — English and Latin; Introduction to Philosophy; Apologetics; Elocution; Chant.

Second and Third Year:

Two-year cycle course comprising Metaphysics, Ethics, Psychology, Cosmology, Theodicy and History of Philosophy. English; French; Latin; Elocution; Chant.

Those seeking entrance in the THEOLOGY course must have successfully completed their Philosophy studies in a recognized Catholic institution.

First Year Theology:

Basic Dogma; Fundamental Moral; General Principles of Canon Law; Sacred Scripture; Ecclesiastical History (cycle course); Liturgy; Catechetics; Homiletics; French; Chant.

Second and Third Year:

Cycle course in Dogma, Moral, Canon Law, Scripture, Ecclesiastical History, Ascetics and Liturgy; Catechetics; Homiletics; French; Chant.

Fourth Year:

Cycle course in Dogma, Canon Law, and Scripture; *De Matrimonio*; *De sexto et nono*; Pastoral Theology; Special Liturgy; Homiletics.

OTHER OPPORTUNITIES to foster the zeal and piety of the students as well as help them prepare for their pastoral life are offered by various societies and study groups: Missionary, Social Action, Rural Life, Oriental Rites, Drama, etc. Students of Theology obtain practical experience in the teaching of Religion to pupils of local Separate Schools.

ENROLMENT

The Seminary opens during the second week in September each year.

Each student must have authorization from his Ordinary to enter the Seminary.

Canon Law prescribes that only those who are of legitimate birth and whose character and dispositions justify the hope that they will always faithfully serve the Church are to be admitted to the Seminary (Canon 1363).

On entrance to the Seminary, each Seminarian must present to the Rector the following certificates: (1) of legitimate birth and of baptism; (2) of confirmation; (3) of good conduct, from his parish priest, and from the directors of the educational institutions that he has attended prior to entering the Seminary; (4) of standing in the studies already completed and in the examinations passed; (5) of normal good health, from a conscientious physician; (6) of Orders, if he has received any.

PERSONAL EFFECTS

Before entering the Seminary, each student should have a cassock, cincture, biretta, supply of clerical collars, two plain surplices (without lace or embroidery), as well as other necessary articles of clothing, such as bathrobe, towels, etc. Each student should provide himself with a black suit, hat, tie, and rubber-healed shoes. Clothing suitable for sports is also necessary, as all students are required to take part in athletic activities.

Books for class and other purposes may be purchased at the Seminary, but students are advised to bring with them whatever books they may find helpful in their Seminary studies.

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